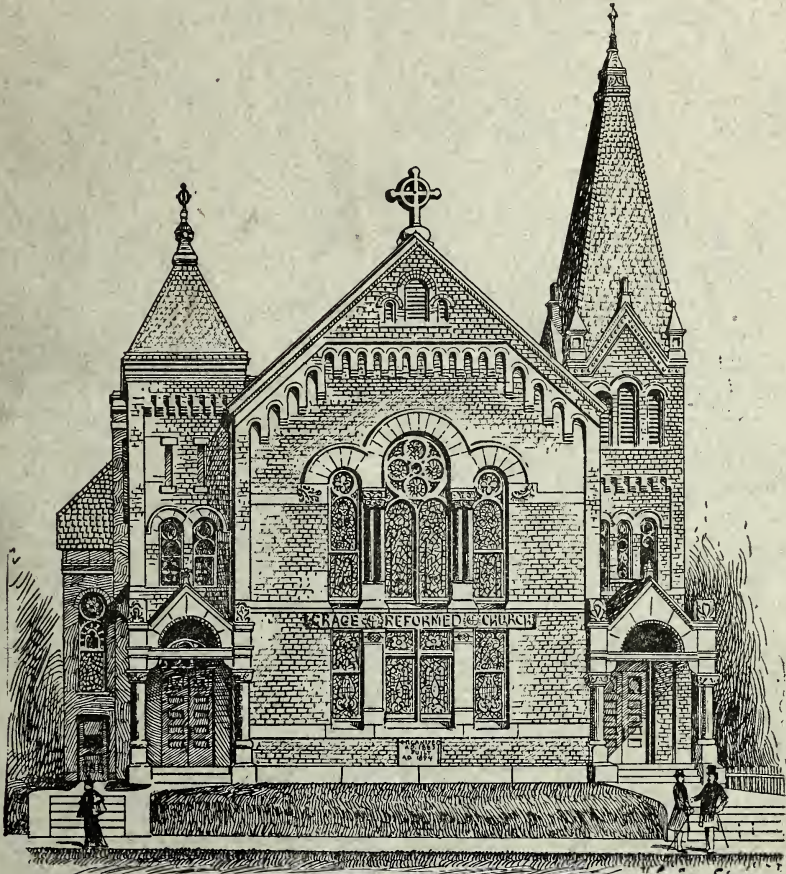


SEPTEMBER, 1897.

Grace Church Visitor.



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Bible School, 9:30 A. M.
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Y. P. S. C. E., 6:45 P. M.
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Grace Church Visitor.

*A Monthly Magazine Devoted to Christian Nurture and Fellowship,
Aggressive Church Work and Applied Christianity.*

VOL. IX.

SEPTEMBER, 1897.

No. 6.

COMMUNION, baptism and reception of members Sabbath morning, October 24th. Preparatory service Friday evening, October 22nd.

THE quarterly statements will be issued and distributed by the financial secretary by October 3rd. All the members are furnished with these statements.

THE ladies of Grace church will please remember the monthly meeting on the first Thursday in October, at 2:30 p. m. A full attendance is requested. Come and bring a friend with you.

MRS. GEORGE HESSERD will give an ice cream social at her home, 218 West Superior street, Thursday evening, October 7th. The members and friends of the church are all invited.

SATURDAY afternoon, October 30th, at 2:30, the pastor will organize the Catechetical class for the winter. We hope to see all who intend entering the class at this first meeting. The class will meet in the lecture rooms of the church.

MRS. CHARLES GUMPPER will give a missionary tea at her home, 269 Washington boulevard, Thursday evening, October 14th. Every member and friend of the church is invited. We will assure you an excellent supper and an enjoyable evening.

CONGREGATIONAL DAY, October 3rd, should be made a telling day for Grace church. It is hoped that every member of Grace church will be at the services. The evening service will be especially for strangers. Every member of the church will be expected to bring some friend to this service who is not a member of the church.

The Woman's Missionary Society of the Ohio Synod, will hold its annual meeting at Canton, Ohio. We notice that Mrs. Hoffman, who will be remembered as Miss Alspach, will read a paper on "The Missionary Society." The program for this annual meeting is a very interesting one. Mrs. Schneider, one of the foreign missionaries, will be present and give an address at this meeting.

WHEN strangers come to our services let us take special pains to make them feel at home with us. Go to them and give them a warm hand of love and welcome. Tell them you are glad to see them at our services; ascertain their names and places of residences; invite them back to the services and, if possible, introduce them to the pastor. We want to meet all the strangers who come to our services, but many of them leave the church before we can get to them. It is the cordial welcome we extend strangers that often wins their hearts. "Forget not to show love unto strangers, for thereby some have entertained angels unawares"—Heb. 13-2.

CAN WE KNOW ?

For one reason or another it has come to pass that many Christians regard faith and knowledge as being opposed to each other; so that if we rightly understand much that we hear now-a-days, faith (?) is almost the synonym of doubt, and knowledge is likened unto presumption. It certainly is a question of no little moment to God's children, to know how much they may know. Faith is the basis of all knowledge of divine things, but faith has failed of her work if it does not lead on to knowledge. "He that cometh to God must believe that He is," but believing that He is and coming to and finding Him,—he knows. What comfort is there in believing that God is; that Christ is and He is yours and that in Him you are complete, if that faith is of such sort as leaves you in doubt about the whole matter? I am sure the Master never meant His disciples to be in doubt of any of the divine things He came down from heaven to give the world, as witness His words: "He that followeth Me shall not walk in darkness, but shall have the light of life." (Jno. viii. 12.) "If ye continue in my word, then are ye My disciples indeed; and ye shall *know* the truth, and the truth shall make you free!" (Jno. viii. 31, 32.) "He that believeth on the Son of God hath the witness in himself!" (1 Jno. v. 10.) "Hereby we *know* that we dwell in Him and He in us because He hath given us His Spirit." (1 Jno. iv. 13.) "And hereby we do *know* that we *know* Him." (1 Jno. ii. 3.) "I am the good Shepherd, and know My sheep, and am *known* of Mine." (Jno. x. 14.) Such passages might be multiplied indefinitely, but we call your attention to but two more. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever [as I have for a season]; even the Spirit of truth, whom the world cannot receive, because it seeth Him

not, neither knoweth Him; but *ye know* Him, for He dwelleth with you, and shall be in you." "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him and make our abode with him." "He that loveth Me shall be loved of My Father, and I will love him and will *manifest* Myself to him" (Jno. xiv. 16, 17, 21, 23.)

Dear Christian, could or would our Lord give such promises as these if He did not mean to fulfill them, and could these promises be fulfilled in any one without that one *knowing*? If the fulfillment means anything it means knowledge, and it means not only the knowledge of the Lord objectively, (excuse the use of these much hated words,) but it means the knowledge of the Lord subjectively, that is, within ourself—"He that believeth hath the witness within himself." But we need not speculate about it at all; it is not a question of interpretation simply—it is a matter of testimony. John says, over and over: "*We know*;" Paul says; *We know*." "Ah, but," do you say, "John and Paul had both seen the Lord with their own eyes and so had the testimony of the senses." Nay, but John says he knows "by the Spirit" which the Lord had given him. (1 Jno. iv. 13.) Paul says distinctly that, though he had known Christ after the flesh, yet now his knowledge rested no longer on such testimony or in such relation. If this passage is doubted, take Paul's word in Rom. viii. 16: "The Spirit beareth witness with our spirit;" or this of Paul's: "Now we have received the Spirit * * which is of God, that we might *know* the things that are freely given to us of God." (1 Cor. ii. 12.) It has been nearly two thousand years since Paul and John bore witness to the truth of those promises, and yet they are true and living to-day, for I, too, know the Lord, for He hath given me His Spirit and He has manifested Himself to me and has with the Father taken up

His abode in me. Praise and bless His dear name—that he should come and live in our hearts!

One word more, and it is a vital one. This knowledge cannot be had by any one who is living a divided life. The world cannot receive Him, or see Him, or know Him (Jno. xiv. 17); and if the world is in your heart and life it will prevent you from knowing Him. If you are carnal and worldly, the counter witness of the flesh will prevent you from knowing the witness of the Spirit. These great promises are fulfilled in them, and them only, who "follow Me," and "keep My words." The Lord is spiritually known—the carnal mind cannot know Him. "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14-18).

NICKELS EARNING DOLLARS.

The nickels are still busy. The women are as active as ever. The enthusiasm seems to be growing, as the day of reckoning approaches. Some of the women are doing a regular "land sale" business. An effort is now being made to interest all the women of the church in this enterprise. Those who have not taken nickels are to earn dollars. We feel confident that there is not a lady in Grace church that does not want to take some part in this enterprise. Committees have been appointed to see every lady in the church in order to get all interested and to work. While some may be satisfied to bring a dollar—and this may be the best they can do—others are enthusiastic to swell their amounts to five and ten dollars, and even more. We are anxiously waiting to see what the outcome of this enterprise shall be.

GONE TO HIS REST.

John Miller, residing at 251 South Webster street, died Thursday morning, Aug. 26th. He was the son of Peter and Sophia Miller, and was born in Adams county, Ind., January 25th, 1867. He was aged 30 years, 7 months and 1 day. For two or three years past Mr. Miller had been ailing and gradually failing in health, but was able to be about until within a few days of the time of his death. He was baptized in infancy, but did not make a public profession of faith until a short time before his death, when he was received into full membership with Grace church. After his consecration to the Lord he was at peace with the Lord, and had no fears of death. He felt assured himself that he could never recover and he seemed to be only waiting for the time of his departure to draw nigh. When the end came he passed away very peacefully. He leaves to mourn his death five brothers and three sisters. The father and mother, two brothers and three sisters preceeded him to his future home. The funeral services were held from the church on Sabbath afternoon, August 28th. The service at the grave was conducted by the Ancient Order of United Workmen, of which he had been a member for a number of years. May the Lord comfort the bereaved brothers, sisters and friends.

How many avenues are opening up for the consecrated Christian to do work for Christ and the church. How many of these opportunities are you improving dear reader? Are you busy for you own interests only? Are you preparing for a long season of worldly enjoyment, or will you give your energies and talents for a grander and nobler purpose? Oh, what an influence for good would be felt if every member of Grace church would resolve to live for Christ.

GRACE CHURCH VISITOR

REV. A. K. ZARTMAN, Editor and Publisher.

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Committee on Music—P. J. Archer, G. W. Soliday, L. W. Hills.

Committee on Repairs—Geo. W. Soliday, Geo. Hessel, Frank Bercot.

MRS. MCKEE, of East Lewis street, was quite ill a few weeks ago, but is again feeling much better.

ESTHER KATT has just returned from a visit with her uncle and aunt, Rev. and Mrs. C. M. Schaaf, at Prospect, Ohio.

MR. AND MRS. SAMUEL DUKEMAN spent a week at Hicksville, Ohio, with friends not long ago. They report a very pleasant visit.

MR AND MRS. GEORGE SOLIDAY have both been on the sick list, but we are glad to see them out again. We could scarcely get along at our socials without George.

A LITTLE daughter made its advent recently at the home of Mr. and Mrs. Arla Paschal, now residing at Greentown, Ind. The VISITOR extends congratulations.

ARTHUR HEYMAN has gone to Topeka, Kansas, to live with an uncle. We regret very much to have him leave our city, but hope he will find a pleasant home and profitable employment in the west.

GEO. FRY was home recently on a short visit from Richmond, Ind., where he is attending school. We hope he may make a longer stay when he comes back again.

MRS L. J. BELLOT, of Reading, Pa., is visiting Mrs. A. R. Hills and family. She is a niece of Mrs. Hills. We have been very glad to meet this estimable Christian lady and hope she may tarry a long time with us.

MR. L. W. HILLS has returned from Petoskey, Mich., looking and feeling quite well. He found great relief from hay fever and asthma while in the north. The pastor and family are under many obligations to Mr. Hills for some very pretty mementos which he brought from Petoskey.

MR FRANK L YAHNE, of Fort Wayne, and Miss Anna Spuhler, of Decatur, were married in the parsonage Thursday evening, September 16th. Immediately after their marriage they went to their home, all fitted up for occupancy, at 431 Lafayette street. The VISITOR extends congratulations and best wishes to these young people.

MR. AND MRS. PERRY ARCHER have returned from their visit with Mr. Archer's brother in North Dakota. They had a very pleasant trip and visit, and can give very interesting accounts of the great wheat fields of the northwest. The Dakota farmers are not, however, gathering in such a large crop of wheat as they had expected. The crop is only about one-half of what they had hoped it might be. Mr. and Mrs. Archer are both looking quite well.

THE pastor's series of sermons on prayer is now completed. He hopes the church has had a profitable schooling on this subject, and that we may all pray more and pray more effectually. God's promises will never fail us if we only pray in the right spirit and in faith.

THE OLD MUSICIAN.

Charles Francis Gounod, whose loss the musical world so deeply mourns, possessed a fine heart as well as the genius of a great composer. The following story of him has the merit of being strictly true in every detail:

On Christmas evening, 1837, an old man with a stick walked slowly through the most fashionable quarter of Paris. His right arm pressed to his side an oblong object wrapped in a checkered cotton handkerchief. He was thinly clad, shivering, and emaciated. He was buffeted about by the skurrying crowds, apparently at a loss which way to turn. He untied the checkered handkerchief and disclosed a violin and bow. He raised the instrument and started to play a sentimental strain, but the result was only harsh and inharmonious sounds. The street gamins chaffed him. With a sob he sank down upon the steps, resting the instrument on his knees. "My God!" he cried, "I can no longer play."

Three young men came down the street, singing a tune then popular among the students of the Conservatoire de Musique. One of them accidentally knocked off his hat, and a second stumbled against his leg. The bareheaded old violinist rose proudly to his feet.

"Pardon, monsieur," said the third man. "I hope we did not hurt you." The speaker picked up the old man's hat.

"No," was the bitter answer.

"You are a musician?"

"I was one." Two great tears trickled down the old man's cheeks.

"What is the matter? Are you ill?"

The old man faltered for a moment; then he held out his hat to them.

"Give me a trifle for the love of God. I can no longer earn anything by my art. My fingers are stiff, and my daughter is dying of consumption and want."

Down in his pocket went each one of the trio. They were but poor students, and the result was only sixteen sous. This was the combined capital of the two. The third had only a cake of rosin.

"This won't do," declared the one who had apologized for the accident. "We want more than that to relieve our fellow-artist. A pull together will do it. You, Adolphe, take the violin and accompany Gustave, while I go around with the hat.

A ringing laugh was the answer.

They pulled their hats over their faces and turned up their coat collars in order to avoid recognition. Adolphe took the violin from the old man's trembling hands. Gustave straightened out his shoulders. In another moment the first notes of the "Carnival de Venice" were floating out upon the night air. Such masterful music did not customarily come from the instruments of street players. Windows of the palatial houses flew up, and heads were thrust out of the openings. Strollers coming down the street stopped, and those who had passed on retraced their steps. Soon a good sized crowd had gathered. Gustave sang the favorite cavatina "La Dame Blanche" in a manner that held the audience spellbound. It "rained money" when the song was finished.

"One more tune," whispered the treasurer of the enterprise. "Bring out those bass notes of yours, Adolphe." I'll help you out with the baritone part, Gustave, my brave tenor. We'll finish up with the trio from "Guillaume Tell." And mind, now, we're singing for the honor of the Conservatoire as well as for the sake of a brother artiste."

The three young men played and sang probably as they never played and sang in their after life. The most critical of audiences was enthralled.

Life came back to the old man. He grasped his stick, and adapting it as a baton, used it in the air of one having au-

hority. He stood transfixed when they had done; his face lightened up, his eyes glistened.

The proceeds of the entertainment netted five hundred francs. Many of the wealthy listeners had thrown gold pieces into the old battered hat.

Then they gave him back his hat and its contents; and wrapped up the instrument in the old checkered handkerchief.

"Your names, your names," the o'd man gasped. "Give me your names that I may bless them on my death bed."

"My name is Faith," said the first.

"And mine is Hope," said the second.

"And mine Charity," said the treasurer of the enterpriser.

"You do not even know mine," continued the old man, regaining his voice. "Ah! I might have been an impostor, but I am not. My name is Chapuce. For ten years I directed an orchestra of the opera at Strasburg. It was I who led in 'Guillaume Tell' Since I left my native Alsace misfortune has followed me. With this money my daughter and I can go to the country, and there she will recover her health, and I shall find a place to teach when she can no longer perform. You—all of you—will be truly great.

"Amen!" was the hearty response of the students, as they shook the good man's hand.

Despite their attempt at disguising, the young men had been recognized by one who afterward told the tale.

They were known to fame in later years as Gustave Roger, the great tenor; Adolphe Herman, the great violinist; Charles Gounod, the great composer.

So the old man's prophecy was fulfilled
—Selected

WILLIAM N. CUTLER and Walter Rosenkink have opened a bicycle repair shop at 50 Harrison street. When your machine needs repairing do not forget these young men.

A LIFE ON FIRE.

There are two conceptions of the Christian life prevailing among good people. According to the one, we are to avoid everything which is distinctly wrong, attend church and religious meetings with reasonable regularity, pay our pew rent, and make our modest contribution toward Christian benevolences. According to the other, Christianity is a life, instinct with devotion to a single cause. It is a life which knows only the service of God and the service of man, whose great purpose is to save souls, and whose motive is expressed in the words, "The love of Christ constraineth me." It is a life that does not seek to do just so much as will avert the reproaches of conscience, but rather one which loves and longs for the soul of every human being. This conception of life is vividly illustrated by the career of "Uncle John Vassar," a new edition of whose life has just been issued by the American Tract Society.

From the day when the Lord found and called him, in 1842, "Uncle John" had but one purpose—to persuade men to be reconciled to God. This purpose he pursued everywhere, in spite of coldness, of opposition, of threats, of bodily weariness. Whenever he met a stranger, his first impulse was to win his soul. If he were riding in a street car, and a stranger got in, Uncle John's first thought was, "I wonder if that dear man loves Jesus." If he heard of any one who was particularly violent in his opposition to religion, off he went, like an arrow from the bow, and was soon talking to the man in his office, or at the anvil, and in a few minutes they would be on their knees before God.

When the civil war broke out, it offered him the opportunity of a century to labor for men who were exposed to hourly danger of death, and who, in their absence from home, were no less liable to peculiar

perils. Urged and possessed by the spirit of Christ, he went from regiment to regiment, calling upon men everywhere to be saved. He spoke to colonels and generals, to line officers and privates, to the colored servants, to every one for whom Christ died. When taken prisoner he at once asked the general before whom he was brought for examination as a spy, "General, do you love Jesus?" To avoid having "a prayer meeting all the way to Richmond," the general sent him out of the Confederate lines, and he was soon back in the Union camp. As the result of this intense devotion, a multitude whom no man can now number, were led to Christ.

There was no particular secret about his success; the explanation is no far to seek. He was, first of all, wholly consecrated to the service of God, and consecrated to a peculiar branch of God's work, the saving of men's souls. To this, every power which he possessed was absolutely devoted. He did not wait nor look for great opportunities. Like the Master, where he found a single soul in need, there was his work. Nor did he wait for better opportunities; he used the present. He fully believed in the power of God, and was as abundant and direct and earnest in prayer as he was in labor. His spirit was Christlik-; opposition, abuse, could not arouse any feeling that was inconsistent with Christian meekness. He conquered opposition by his simple, transparent life and by the omnipotence of love. His life was a striking refutation of the utterance of that mummified conservatism which says; "The first essential in missionary work is prudence, the second is prudence, and the third is prudence." Prudence—that prudence which takes counsel of timidity, and which finds reasons for neglecting or deferring one's duty—was a quality unknown to him. A Christian who has had great experience in laboring for souls, once said, "In all the thousands of cases in which I have talked

with men about personal religion, I do not think there was one instance where the devil has not tried beforehand, to hold me back by saying, 'You will injure the cause.'" Such prudence—which is only another name for cowardice—is the devil's great agency for persuading Christians to excuse themselves from work which God has called them to do.

Laden with triumphs and crowns, worn out at sixty five with ceaseless labors, brave "Uncle John" departed to be with Christ, leaving a worthy example to Christian workers of every class, who cannot fail to be profited by the reading of this book—*N. Y. Examiner*.

THE pastor attended the Mission Sunday School on Lafayette street on a recent Sabbath afternoon. He was very much pleased to find such an active school in this part of the city. The officers and teachers are doing a very good work in this school, and they certainly have a very fruitful field of harvest open for them.

THE fall Communion Service will be held October 24th. Every member of the church should be at this service. We hope to have a number of accessions to the church at this time. We have already received the names of some applicants. Let others report as early as possible.

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**PRAYER MEETING TOPICS AND
LEADERS.**

Oct. 3—How to Make God's Will Our Will and the Result. Phil. 2, 1-13—Frank Bercot.

Oct. 10—Enduring Hardships for Christ's Sake. Heb 12, 1-3—L. W. Hills.

Oct. 17—Whatever He Would Like to Have Me Do. Ex. 19, 1-8; (a meeting to consider all branches of society work)—Josephine Zartman.

Oct. 24—Confessing Christ Before Men; Why and How. John 12, 35-13; Rom. 10, 8-11—Mary Rudisil.

Oct. 31—Trust to Christ—For What? I Tim. 1, 1-12—Bertha Goba.

DAILY Bible reading for October in the book of Exodus.

THE young people's chorus has been very helpful to us in our church services during the past two or three months. We hope very much that our young people will apply themselves diligently to the study of music. In a few years, as their voices grow stronger, they will make a fine chorus for the church. They have excellent voices if only they will take proper care of them.

REV. F. WARE has resigned his parish at Athens, Mich., and is now residing at Tiffin, Ohio, where he has entered the Theological seminary for a two years course of study. He still remains a member of St. Joseph Classis, and we hope when he has completed his course at the seminary he may again take up some work in our classis.

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